


LUCIFER.



THE LIGHT-BEARER.

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CHICAGO, ILL., OCT. 29, E. M. 305 [C. E. 1905].

WHOLE NO. 1051

THE CONQUEROR.

Drunken with victory, their hordes surge by;
Prone with the dead am I; but through the smoke
Glimmers the face of Truth, for whose dear sake
I fight, or die, or wear the captive's yoke.
—L. H. HAMMOND, in *Harper's Magazine*.

THE DEGRADATION OF WOMEN BY PURITANISM.

It is often alleged that puritanism in matters of sex has improved the position of women. No statement could be more completely devoid of historical foundation. On the contrary, there is plenty of evidence that puritanism has been unfavorable to women, and I shall give some of it.

According to Sir Henry Maine, Rome had, during her most glorious days, "a marital tie which was in fact the laxest the Western world has seen." Puritanism was at its lowest ebb. "Yet," says the same writer, "no society which preserves any tincture of Christian institution is likely to restore to married women the personal liberty conferred on them by the middle Roman law."

About the time when the Christians became dominant in the Roman empire there happened one of the most extraordinary outbreaks of asceticism that the world has ever seen. Total abstinence from sex became the ideal of virtue, even marriage being considered degrading and immoral. Men fled by thousands to the desert to live as hermits, in order that they might never again behold the face of a woman. Sometimes a mother, deprived of her only son, followed him to the desert to try to speak with him; but these fanatics thought it degrading even to speak to or look at one's mother, and she usually had to return without having gained her end. Women, too, were attacked by outbreaks of holiness, and refused all further relations with their husbands.

What was the consequence to women of all this? Lecky has told us in his "History of European Morals." He says: "Another injurious consequence, resulting, in a great measure, from asceticism, was a tendency to depreciate extremely the character and the position of women. * * * Woman was represented as the door of hell, as the mother of all human ills. She should be ashamed at the very thought that she is a woman. She should live in continual penance, on account of the curses she has brought upon the world. She should be ashamed of her dress, for it is the memorial of her fall. She should be especially ashamed of her beauty, for it is the most potent instrument of the demon."

This frantic feeling against women soon began to show itself in legislation. Says Lecky: "The pagan laws during the empire had been continually repealing the old disabilities of women, and the legislative movement in their favor continued with unabated force from Constantine to Justinian, and appeared also in some of the early laws of the barbarians. But in the whole feudal legislation women were placed in a much lower legal position than in the pagan empire." "Women were even forbidden by a provincial council, in the sixth century, on account of their impurity, to receive the Eucharist into their naked hands."

As the middle ages went on, however, the tide began again to turn. The institution of chivalry arose and blossomed out in its full luxuriance during the Crusades. Of chivalry Hallam says: "Courtesy had always been the proper attribute of knighthood; protection of the weak its legitimate duty; but these were heightened to a pitch of enthusiasm when woman became their object. * * *

But the morals of chivalry, we cannot deny, were not pure. In the amusing fictions which seem to have been the only popular reading of the middle ages there reigns a licentious spirit, not of that slighter kind which is usual in such compositions, but indicating a general dissoluteness in the intercourse of the sexes. This has often been noticed of Boccaccio and the early Italian novelists; but it equally characterized the tales and romances of France, whether metrical or in prose, and all the poetry of the Troubadours. The violation of marriage vows passes in them for an incontestable privilege of the brave and the fair." Here we have a clear case of a rise in the estimation of women going hand in hand with a break up of puritan morals.

In which modern nation have women achieved most? Undoubtedly in France. No other country has produced anything like the number of great women that France has done. Heloise, Joan of Arc, Agnes Sorel, Margaret of Navarre, Ninon de l'Enclos, Madame de Sévigné, Madame Roland, Madame de Staël, George Sand, Rosa Bonheur, Louise Michel and Sarah Bernhardt make a list of women remarkable in numbers and variety of talent and extending over many centuries. Not only has France produced many distinguished women, but women have always had very great influence on the public affairs of that country. When France was almost conquered by the English she was rescued by two women, Joan of Arc and Agnes Sorel. During the revolution the leader of the Girondists was Madame Roland. These were women of exceptional ability, but in almost every generation there have been some women of sufficient capacity and influence to write their names deep in the history of the country.

Now what are the relations of the sexes in France? It is hardly necessary to ask. During her whole history France has had an unbroken record for laxity of the marriage tie. Many of the great women I have named are known to have utterly disregarded the conventional proprieties, and Ninon de l'Enclos, Madame de Staël and George Sand are among the most celebrated varietists in history.

In his "Ancient Regime" Taine gives us much information about the relations of the sexes in the eighteenth century. From a contemporary he quotes the following about the Duc de Lauzun: "He was asked what he would say if his wife (whom he had not seen for ten years) should write to him that she had just discovered that she was *eniente*. He reflected a moment and then replied: 'I should write and tell her that I was delighted that heaven had blessed our union; be careful of your health; I will call and pay my respects this evening.' " "There are countless replies of the same sort," Taine adds. "Nobody is jealous, not even when in love."

As to the influence of women at that time Taine quotes an English contemporary: "Women were of consequence even in the eyes of the old and of the clergy; they were the roughly familiar, to an extraordinary degree, with the march of events; they knew by heart the characters and habits of the king's friends and ministers. One of these, on returning to his chateau from Versailles, informed his wife about everything with which he had been occupied; with us he says one or two words to her about her water color sketches or remains silent and thoughtful, pondering over what he has just heard in parliament."

Let us now contrast French women with those of two of the most vigorous puritan races, the Jews and the Scotch.

The Jews are noted for the strictness of their domestic relations, for their respect for the "sanctity of the home." The number of

able Jewish men has been extraordinary. Yet I can find no record of any eminent Jewish woman except the actress Rachel.

Among the Scotch working class the relations of the sexes are rather the reverse of strict, but among the classes from which eminent women usually come there is as rigid puritanism as can anywhere be found. Scotland has produced more eminent men in proportion to population than any other modern nation, and it would therefore be reasonable to expect that she would have a good list of distinguished women. But she has not. I do not know if one could call Mary Stuart an eminent woman, but anyway she was half French by birth and wholly French by education. Lady Flora Hastings, the unfortunate young lady who wrote one exquisite song and then died, was also only half Scotch, and held an office at the English court. There is no doubt about Lady Nairne, however. She was almost, if not quite, the equal of Burns as a writer of songs, and must be ranked second or third among the poetesses of the world. But she is really the only great woman in the history of Scotland. Moreover, Scotch women have exceedingly little influence on public affairs of any kind. The Jews and Scotch agree with the German emperor that the sole business of women is to attend to church, cooking and children.

It is worth noting that the great puritan, Milton, is the one among English poets who has the lowest idea of woman, and most insists that she be kept in her place. He makes Eve say to Adam:

"My author and disposer, what thou bidd'st
Unargued I obey. So God ordains:
God is thy law, thou mine: to know no more
Is woman's happiest knowledge, and her praise."

What we know of Asia suggests the same inference as the facts of Europe. China and Japan are very like in many things, but they have always differed profoundly in their standards of sex morality. China has always believed in strict puritanism for women, but not Japan. "The Japanese," said Malthus, "are distinguished from the Chinese, in being much more warlike, seditious, dissolute and ambitious." W. E. Griffiths, speaking of the Japanese woman in his book on "The Mikado's Empire," says: "I shall not dwell upon the prevalent belief of foreigners that licentiousness is the first and characteristic trait in her character, nor upon the idea that ordinary chastity is next to unknown in Japan, for I do not believe that such is the case." But he admits that "the moral status of the Japanese is low enough, and every friend of Japan knows it." Yet Griffiths says, "In comparing all other Asiatic nations I am inclined to believe that Japan, in respect and honor to women, is the leader of them all. . . . An amount of social freedom prevails among womankind in Japan that could hardly be expected in a country at once Asiatic, idolatrous and despotic."

When we weigh all these facts it seems to me that, far from regarding puritanism as an elevator of women, we must come to the conclusion that it has probably done more to degrade women than any other influence whatever.

R. B. KERR.

BERNARD SHAW AND HIS CRITICS.

[Reproduced from No. 1050, held up by the postal officials.]

"Straws show which way the wind blows," is an old saying. Saw-logs in the river show which way the current flows, is another.

The recent publication of George Bernard Shaw's letter and the criticisms called out thereby, may be called a saw-log in the river, showing that there exists, deep down beneath the surface, a strong, a resistless current of thought in the public mind, concerning the ages-old question of sex—of sex as a factor, a chief factor, in the problem of life.

For the benefit of our readers who may not have access to the great daily papers, it may be well to say that there was an attempt made by the officials of the New York public library to keep out of that institution the books of the well known dramatist and essayist, G. Bernard Shaw, because those books contain plainly-worded criticisms upon the present popular sex ethics of modern civilization in Europe and America. In other words, Mr. Shaw's writings show very clearly that he is by no means an admirer of modern institutional marriage as a basis or standard of sex morality.

In reply to an inquiry from the London correspondent of the New York Times, asking what the dramatist thought of the action of the public librarian in New York in placing his books on "the restricted list," Mr. Shaw wrote the following letter, which, though long, will doubtless be read with interest by all who do not

bow the knee to authority, and who claim the right to do their own thinking:

"Dear Sir—Nobody outside of America is likely to be in the least surprised. Comstockery is the world's standing joke at the expense of the United States. Europe likes to hear of such things. It confirms the deep-seated conviction of the Old World that America is a provincial place, a second-rate country-town civilization after all.

"Personally, I do not take the matter so lightly. American civilization is enormously interesting and important to me, if only as a colossal social experiment, and I shall make no pretense of treating a public and official insult from the American people with indifference.

"It is true I shall not suffer either in reputation or pocket. Everybody knows I know better than your public library officials what is proper for people to read, whether they are young or old. Everybody knows also that if I had the misfortune to be a citizen of the United States I should probably have my property confiscated by some postal official and be myself imprisoned as a writer of 'obscene' literature.

"But as I live in a comparatively free country and my word goes further than that of mere officialdom, these things do not matter. What does matter is that this incident is only a symptom of what is really a moral horror, both in America and elsewhere, and that is the secret and intense resolve of the petty domesticity of the world to tolerate no criticism and suffer no invasion.

"The one refuge left in the world for unbridled license is the married state. That is the shameful explanation of the fact that a journal has just been confiscated and its editor imprisoned in America for urging that a married woman should be protected from domestic molestation when childbearing. Had that man filled his paper with aphrodisiac pictures and aphrodisiac stories of duly engaged couples, he would now be a prosperous, respected citizen.

"If 'Man and Superman' were a specimen of the same propaganda its 'wholesomeness' would not be questioned. But 'Man and Superman' contains an explicit attack on marriage as the most licentious of human institutions. Consequently the domestic Alsatia, which has for so long wielded the stolen thunders of morality and religion to defend its excesses, with the result that man is the most morbid of all the animals, is terrified to find the thunderbolts burning its own hands and coming back like boomerangs at its own head. Well, let it defend itself if it can, how it can, and as long as it can.

"I am an artist, and, it is inevitable, a public moralist, and if everybody supposes that by going through a marriage ceremony or any other ceremony he can put himself outside the moral world on any subject whatever, he is mistaken.

"I have honor and humanity on my side, wit in my head, skill in my hand, and a higher life for my aim. Let those who put me on their restricted lists so that they may read me themselves while keeping their children in the dark, acknowledge their allies, state their qualifications, and avow their aims, if they dare.

"I hope the New York press will in common humanity to those who will now for the first time hasten to procure my books and witness the performances of my plays under the impression that they are Alsatian, warn them that nothing but the most extreme tedium and discomfort of conscience can be got by thoughtless people from my sermons, whether on the stage or in the library.

"I hope also that the many decent and honorable citizens who are bewildered and somewhat scandalized by my utterances will allow me to choose my own methods of breaking through the very tough crusts that form on the human conscience in large modern civilizations. Indeed, a man is hardly considered thoroughly respectable until his conscience is all crust and nothing else. The more respectable you are the more you need the pickaxe.

"I am extremely sorry that the insult implied in the action of the library authorities should to some extent reflect on Richard Mansfield, Arnold Daly, Robert Loraine, and the many artists who, as members of their companies, have been associated with my plays in America. Without for a moment pretending that the actor is committed to all the ideas of which he becomes the interpreter, I am yet convinced that the extraordinary enthusiasm with which my plays have been pushed to success on the American stage, in the teeth of managerial skepticism and general incredulity, has been due to moral as well as artistic enthusiasm.

"Pray do not suppose I am insensible of the good intentions of the leaders of the Comstockers, however corrupt and sensual may be the bigoted connubiality which provides them with the huge following that emboldens them to meddle with matters the greatest men touch with extreme diffidence. But, as I have said in 'Man and Superman,' 'All men mean well,' and 'Hell is paved with good intentions, not bad ones.'

"Before you undertake to choose between evil and good in a public library or anywhere else, it is desirable that you should first learn to distinguish one from the other. The moment you do that, say, after forty years' study of social problems, you realize that you cannot make omelettes without breaking eggs; that is, you cannot have an advance in morality until you shake the prevailing sense of right and wrong sufficiently to compel a re-adjustment.

"Now, if you shake the sense of right and wrong you give to every rascal his opportunity and to every fool his excuse. Preaching of Christianity makes some men Doukhobors instead of better citizens. Socialism may become the plea of the anarchist or the dynamiter, science of the vivisectionist, and Puritanism of the

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Comstock; but the nation that will not take these risks will never advance morally.

"I do not say that my books and plays cannot do harm to weak or dishonest people. They can, and probably do. But if the American character cannot stand that fire even at the earliest age at which it is readable or intelligible, there is no future for America.

"Finally, I can promise the Comstockers that startling as 'Man and Superman' may appear to them, it is the merest Sunday School tract compared with my later play, 'Major Barbara,' with which they will presently be confronted. Yours faithfully,

G. Bernard Shaw."

Among the many criticisms upon this letter as printed in the New York Times and reproduced very extensively throughout the United States, is one by the chief of the "Comstockers," Anthony Comstock himself, which criticism, on account of its length, cannot be reproduced in this issue of Lucifer. It will probably appear in No. 1051. Instead of Mr. Comstock's reply the closing paragraph of the New York Evening Sun's comment, under date of September 27, is herewith inserted:

"We are not concerned to defend the opinion of Mr. Bostwick [the librarian who is said to have excluded Mr. Shaw's book]. We think it unlikely that 'the little East Sider,' for whom he is so solicitous would be apt to suffer by the general distribution of Mr. Shaw's plays, for the simple reason that the little East Sider would find them quite unreadable. It is a marvel how these Comstockers strain at a gnat. A year ago a perfectly decent picture by a painter of considerable merit was ordered out of a dealer's window in Fifth avenue, while a store in one of our chief thoroughfares at no great distance has continued for a long time to display a remarkable variety of indecency and vulgarity with complete impunity. The minds of the Comstockers are wonderful indeed, but it is idle to pretend that they are confined to this country. If Mr. Shaw had not lost his temper he would never have professed to think that they were. However, he was not so completely disturbed as to overlook his opportunity, nor did he fail to remind his readers that he has another play ready, in comparison with which 'Man and Superman' is 'the merest Sunday school tract.' He assures us that he will 'not suffer either in reputation or pocket' in consequence of Mr. Bostwick's act. We are convinced of that; it will be a queer day when Mr. Shaw fails to turn the most untoward accident into an opportunity to advertise his wares."

That Mr. Shaw's letter, and his books also, are not above criticism, will readily be admitted, even by his most ardent admirers, but while perfection is not claimed for him it is earnestly believed that the books and plays of George Bernard Shaw will do much toward destroying faith in old-time superstitions in regard to sex morals, and that the attempt to suppress these books and plays will only hasten the downfall of the reign of ignorance, law-enforced ignorance, in regard to the most important of all problems pertaining to human life, that of sex and race-reproduction.

M. HARMAN.

THE NEED FOR A MORAL CREED.

[Reproduced from No. 1050, held up by the postal officials.]

The people who are striving by all means, foul and fair, to maintain the subjection of women will scarcely come to accept enlightenment unless some clear idea can be presented of the principles which are involved in the future freedom of women. Not that conservatives have any definite creed themselves. Their hazy sentiment, gathered from northern ideas of justice, mixed with southern poetic chivalry, and jumbled up with scraps of Hebrew theology, without any observation of facts or modern scientific thought, is as impalpable to resist as a sea fog. All the greater is the duty of pioneers to make clear the principles and moral needs of the future.

The complicated relations of material needs and love needs in a highly developed society are disastrously obscured. Morality consists of just dealing in these relations and society does not know enough to be moral.

The advertisement pages of every journal contain suggestions of some method or other by which people may become rich with little or no labor and no complaint is made of the immoral principle involved. No one is ever taught the truth that for every one who spends a dollar without earning it, some one earns a dollar without spending it. All are encouraged to get rich; i. e., by the labor of others. The church—to its credit be it said—did lay down one great principle of social economy, that it is a duty "to learn and labor, truly to get mine own living." (Church catechism.) But the children of the church do not recognize this principle nor act upon it. Perhaps they are influenced by the example of bishops, who enrich themselves and their families on incomes of five thousand pounds a year.

It is no wonder that such people, when they confront the even more complicated questions of sex, have no morality. They can only inculcate silence. So great is the ignorance they have succeeded in maintaining that it is difficult to find any kind of statement, even in outline, of the functions of the sex faculties, much more any rules founded on such facts. I am compelled to go to the old church formulas.

Placed among the curious absurdities and contradictions of the marriage service, its reiteration of woman slavery in one place, its ecstatically romantic "worship" of the woman in another, is found the following statement of the three aims in the relations of men and women to each other, or, as it is expressed, "the causes for which matrimony was ordained."

"First. It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name.

"Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry and keep themselves undefiled members of Christ's body.

"Thirdly, it was ordained for the mutual society, help and comfort, that the one ought to have of the other, both in prosperity and adversity."

An enlightened churchman must have drawn up this. In fact the three sex needs are frankly recognized; first, parentage; secondly, instinctive passion; and thirdly, mutual help and friendship; and if we omit the errors that fear should be a part of education, and that sex unblessed by the priest is "sin," and the praise of asceticism as a gift, which moderns will call in question, it is a true statement of the three functions of sex.

I believe that the age that produced this simple sexual creed in great measure acted up to it. They did not shirk parenthood nor oblige women to wait till past their youth for it. It is true that they disregarded the problem of infant mortality, the inevitable accompaniment of reckless multiplication, but even down to our own day this problem has been very generally neglected. They did not ignore passion, nor try to force asceticism on all young persons. At their best they aimed at equal work for men and women, and not at making women either toys or slaves.

The sex system which conspicuously fails in either of the three functions of sex is doomed. This is why our present marriage system is being tried in the balance and found wanting.

If we could formulate a possible and common-sense morality, which would meet present-day problems, it would be responded to and acted upon. Is it not worth while to face risks of persecution and imprisonment to help build up an intelligible moral system which all except the the densely ignorant long for?

FIDEL DEFENSOR.

DON'T INDICT THE CORPORATION.

[Reproduced from No. 1050, held up by the postal officials.]

There is a mistaken idea about corporations. A corporation isn't bad. It's the men in it. In cases where the criminal negligence of corporations results in the loss of human life, the individuals that compose the corporation should be held accountable . . . If you want to stop head-on collisions put a director on the cowcatcher. You won't have any more of them, will you? No. . . . Don't indict the corporation; indict the men. One object some men have in incorporating is to be able to do things as corporations that they wouldn't do as individuals. There is ground for the assertion that because the men who do these things are too high up, because they have vast capital and great influence behind them, their acts are designated as "operation" rather than "crimes."—Judge James B. Dill, New Jersey.

If governments were established and administered for the good of all instead of for the benefit of the few, such indictments as this of Judge Dill would not be needed. When Theodore Roosevelt demands that the corporation be indicted and that the officials go free, is it not because he knows that he himself is at the head of the most criminal of all the corporations, the United States government itself?—and that if its officials were indicted for their crimes against the common citizen he himself would have to meet criminal charges more numerous than any other man, perhaps, now living on the American continent?

Do we need to specify?

How many of LUCIFER's subscribers have been robbed of their property without the forms of law—bad as the laws are—by the appointees of Theodore Roosevelt?

And until he discharges the officials that have robbed LUCIFER's readers of their property rights, and until he does what he can to make due compensation, due reparation, is he not morally as well as legally responsible for the criminal acts of his subordinates?

M. H.

BAS RELIEF MEDALLIONS OF MOSES HARMAN.

Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, \$1; old ivory, \$1.50; plain bronze, \$2; Etruscan bronze, \$2.50. Thirty-five cents additional for boxing and shipping. The proceeds of sales, after deducting bare cost, are to be devoted to the defense of LUCIFER's editor. Send orders to La Verne F. Wheeler, 2323 Michigan Avenue, Chicago, Ill.

A preacher in the east married the organist of his church without letting the good old ladies in the congregation know beforehand of his intention. Gossip scarified the reputation of his wife and wounded his sensitive heart. He hanged himself in the church belfry. Now the young widow threatens to kill herself. Yet we talk of indicting railroad officials when a brakeman is killed.—Sidney Holmes.

LUCIFER.

THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

MANY GOOD ARTICLES of contributors are again crowded out to make room for matter that seems timely and important, clipped from exchanges and cotemporaries; also to make room for brief utterances selected from a vast accumulation of personal letters written by subscribers and helpers. These utterances are printed with little regard to priority as to time, or to literary ability. Once more we ask the forbearance of all those whose articles have failed to see the light of print, or whose personal letters have not been honored with notice in the "Voices" column. No discrimination against any of these friends is intended. Selections are made hastily because of press of other work. Many editorials also, on subjects of pressing interest, are side-tracked from month to month for lack of space.

OUR ADVANCING POSTAL CENSORSHIP.

On Wednesday, October 11, LUCIFER No. 1050 was deposited for mailing at the Chicago post office. The superintendent of second class mails for this post office, being duly notified that such deposit had been made, was requested to tell the publisher whether the edition was mailable. After reading a copy of said number his reply was a very decided negative. When asked the reason for such decision he pointed to the article on second page of the issue, entitled "The Pioneers of Sex Reform," also to the paragraph at top of the second column, page 7, being part of the letter of Agnes Benham, Adelaide, South Australia. When asked to point out particular paragraphs of the first article objected to he said he considered the whole article obscene and unmailable. Said he had forwarded a copy of the paper to the "Department at Washington for confirmation or reversal of his opinion."

October 17 we received the following official communication:

"CHICAGO, Oct. 17, 1905.

"Publisher LUCIFER, 500 Fulton Street, Chicago.

"Sir:—

"The Department at Washington rules that the issue of your paper dated October 12, 1905, is unmailable. Respectfully,

"F. E. COYNE, Postmaster."

This counts as the fifth hold-up of LUCIFER inside of five months, viz.: Whole No. 1042 (the double number, date June 22); Nos. 1043, 1045, 1046 and now 1050, dated October 12. All of these issues were confiscated and destroyed, in whole or in part—the part that was deposited for mailing.

A noted congressional orator once paused in the middle of his speech to ask, "Where am I at?"

Some of LUCIFER's readers are asking, "Will postal outrages never cease?"

At the rate we are now advancing how long will it take to reach a point where the citizen will have no rights whatever that an office-holder will be in any way bound to respect? M. H.

HOW THE UNITED STATES GOVERNMENT CONVICTS ITSELF.

Some friend has sent us a copy of the Manhattan (Kan.) "Mercury," George W. Harrop, editor, dated October 11, in which appears, as a prominent editorial, an article entitled "Post Office Purity." The first paragraph of this article reads thus:

"The post office department of the United States government, backed by the federal courts, has demonstrated a virtue of questionable character by passing obscene matter through the mails and by prosecuting imagined offenders, or persons who have an honest purpose to elevate the race, by giving that information which would enable male and female to know themselves to the end that they might produce offspring of an improved type."

Then quoting the language of the American Free Speech League the "Mercury" proceeds to ask some very pertinent questions—as for instance:

"Are the relations which continue the race so obscene that all discussion of them is out of order, is dangerous, is worthy of fine and imprisonment? If they are so bad as all this, how will you improve them by silence, by concealment, by cursing? Will you better conditions by the prosecution of those who are trying to point out the causes of the defects that exist? Do you actually believe that in this domain ignorance is better than knowledge? If you do, why do you not contend that it is better in every other department of our lives? If you think that it is pernicious to make known the conditions and methods of recreation, why do you not move for the suppression of government and other publications which deal with the breeding of domesticated animals? Are men and women of less consequence than the quadrupeds and fowls they buy and sell and eat?"

"The United States government convicts itself in a special report on diseases of the horse prepared under the direction of Dr. D. E. Salmon. It is published, printed and mailed by United States officials, and is a very valuable book of over 500 pages, but no more useful than ——— unless mares are more worthy of good care than mothers, or unless fatherly Uncle Sam is more solicitous for colts than babies."

The Manhattan "Mercury" is not a sex-reform journal; therefore it is in no danger of suppression when it uses plain language in comparing the work of the United States government with that of Dr. Stockham and of LUCIFER. Following the words just quoted the "Mercury" inserts in its columns the exact language for the printing of which LUCIFER No. 1046 was denied the mailing privilege, and for which the edition deposited for mailing was confiscated, sent to the dead letter office and there destroyed.

Omitting from the "Mercury's" editorial the language that was condemned when printed in LUCIFER we proceed to quote the remainder of the paragraph:

"We prefer the editorial judgment of Drs. Salmon, Law and Stockham to the legal discrimination of R. P. Goodwin, and so we say to Uncle Sam—or 'the administration'—either remove R. P. Goodwin and put a saner man in the place or stop mailing 'Diseases of the Horse,' and many other 'non-mailable' public reports. As it is, Uncle Sam is either a fool or a criminal."

The "Mercury" then at some length shows how the United States government discriminates in favor of the large, popular and financially powerful papers, such as the Kansas City "Journal," and against such small, unpopular and financially weak ones as LUCIFER—"a paper so much disliked by the authorities that they are always glad of a pretext to suppress it; and edited by a man of ideas so unpopular that the general public has looked on with seeming indifference when the law was strained against him."

Says Editor Harrop of the "Mercury":

"Compare the following nine displayed advertisements found in the Kansas City 'Daily Journal.' The 'Journal' is one of the best daily papers in the United States and as such gives character to these advertisements.

"Eight out of the nine have cuts which we cannot obtain, but which make the advertisements conspicuous.

"Everybody knows these advertisements are double enders, they point this way and they point that way. No one is deceived in regard to these 'ads,' and yet the post office department passes them by when the fact is plain that ——— seeks to prevent what these nostrums and mechanical appliances profess to cure.

"These advertisements are interesting from the fact that they are positive in their assurance of complete success.

"We give only that portion of the advertisement descriptive of

the purpose and effect of the nostrum or appliance. For entire ad with cut, etc., etc., see the Kansas City 'Daily Journal.'

"Here are the nine ads as abridged:

"J. P. Those suffering from weaknesses which sap the pleasures of life should take Juven Pills. One box will tell a story of marvelous results. C. I. Hood Co., Lowell, Mass.

"Men—If you are small, weak or undeveloped, have lost strength, our Acme Vacuum Developer will restore you. Acme Mfg. Co., 515 Barclay Bldg., Denver, Colo.

"Strenva—the developer appliance for weak men.

"For women only, Dr. Raymond's pills absolutely reliable. Perfectly safe. Relief brot to thousands after everything else failed. Dr. R. G. Raymond Remedy Co., Room 153, 84 Adams street, Chicago.

"Chichester's English Pennyroyal Pills original and only genuine. Safe. Always reliable. Refuse dangerous substitutions and imitations. Chichester Chemical Co., Madison Square, Philadelphia, Pa.

"Every woman is interested and should know about the wonderful marvel whirling spray. The new Vaginal syringe. Injection and suction. Best—safest—most convenient. It cleanses instantly. Marvel Co., 14 E. 23d St., New York.

"Big G. for men and women. Use Big G. for unnatural discharges, inflammations, irritations or ulcerations of mucous membranes. Cures in 1 to 5 days. Guaranteed not to stricture. Prevents contagion. The Evans Chemical Co., Cincinnati, Ohio.

"Never known to fail. Tarrant's Extract of cubebs and copaiba in capsules. The tasteless, quick and thorough cure for gonorrhea, gleet, whites, etc.

"Santal-Midy—These tiny capsules arrest in 48 hours without inconvenience, affections in which copaiba, cubebs and injections fail."

The only comment I choose to make upon these discriminations, these partialistic rulings of the officials now in charge of the United States government, is this well-known quotation from Shakespeare:

"Man clothed with a little brief authority plays such fantastic tricks before high heaven as make the angels weep." M. H.

HONORS TO THOMAS PAINE.

The following letter by the secretary of the Paine Memorial Association is the second of similar import received from him within the past few weeks:

"I hope you will not construe my silence into neglect of you in the present fight against postal censorship. My sympathy was expressed in dollars which I sent to Dr. E. B. Foote, treasurer of the Free Speech League, New York. I have just returned from New Rochelle, where the monument of Paine has been rededicated and turned over to the city.

"When the Revolution was waning Paine gave them Common Sense, and when soldiers faltered he gave them a Crisis, and when the publishers of the Rights of Man were occupying a prison cell he wasted no words of sympathy but sent them \$1,000 to help fight the enemies of mankind. Stephen Girard and Paine both stood by the American Republic when in need.

"I have lived long enough to see the monument erected to Paine's memory accepted by the mayor of New Rochelle, a city that refused his vote at a Federal election; also to hear the benediction of a clergyman pronounced upon the monument and upon the people there assembled.

"I have lived to see the marble bust of Paine accepted by Independence Hall, after having been refused that honor at the Centennial of 1876—persistently refused until one month ago. I may live long enough to see the defender of the Rights of Women and Children accorded a reception and to see the downfall of Comstockism. These things were as remote in the general public mind when the Paine Memorial Association was organized four years ago—now become a reality. What Thomas Paine was to the political world a century and a quarter ago you are to the social world.

"Don't give up the fight! I was in a fight for a runaway child—a fugitive from a cruel mother backed by the police system of two cities, and yet I won the fight—for the child!

"I do hope that the admirers of Paine will send each 25 cents and have their names entered on our roll. We need Western help to spread Paine's gospel. We want to show you how the people cheered—the soldiers in Washington's uniform—at New Rochelle. I have a few certificates of membership left and some pictures of the bust of Paine just admitted to Independence Hall. They are 25 cents each while they last.

I enclose a letter. It shows the deep interest manifested in your case. You never published the other letter I sent. I know that your space is valuable at this time, but the true admirers of Paine are all on your side. Don't forget Paine and yours truly,

"JAMES B. ELLIOTT,
"3515 Wallace St., Philadelphia, Pa."

My first comment on this letter is that Bro. Elliott does me too much honor when he links my name with that of Thomas Paine, and my second is that the secretary of the Paine Memorial Association should have received an earlier and better acknowledgement of his tireless, his wholly voluntary services in behalf of the memory of the "Author Hero of the Revolution." Without these tireless services rendered month after month and year after year it is morally certain that the late public honors accorded to the memory of Thomas

Paine—at New Rochelle, where he lived, and at Independence Hall, Philadelphia, where of all places his name should be given the highest honor, respect and reverence—would not have been witnessed in this generation.

Our thanks are due to Brother Elliott and also to others who have sent us newspapers describing the complete success of the work of the Paine Memorial Association. We have much desired to republish the tardy and inadequate yet very gratifying published tributes to the memory of Paine and his immortal services in behalf of human emancipation from slaveries of all kinds, but our struggles with the postal censorship have, in great measure, defeated this desire. Much more might be said on this subject, but space will permit only an earnest request that LUCIFER's readers will send each the small sum of 25 cents to the address above given, for a certificate of membership in the Paine Memorial Association and for a picture of the bust so lately admitted to an honored place in Independence Hall, Philadelphia.

M. H.

LUCIFER'S HELPERS.

B. W. Collins, 50c; R. B. Kerr, \$5; H. E. Coursen, \$5; A. T. Newberry, \$5; J. Warner Mills, \$5; Mrs. Olive Clifford, 50c; C. N. Greene, 50c; Elisha Van Buskirk, \$5; Oscar Rotter, \$1; Geo. E. Rowen, \$1; S. B. Cowles, 50c; R. Peterson, \$10; R. N. Douglas, \$5.50; C. S. Haney, \$1; W. H. Breese, \$1; John E. Boultenhouse, \$2; Bohemian Educational Club, \$5; James Myers, \$2; W. C. James, \$5; C. B. Hoffman, \$1; A. C. Pleydell, 75c; H. H. Cady, \$1; Mrs. J. K. H., 16c; A. Saperstein, 50c; W. F. Ayres, 25c; H. Nack, \$1; Morris Antinofsky, \$1; M. Zaslow, 12c; C. H. Matthews, 31c; E. Holm, 34c; W. S. Behlen, 12c; Dr. M. R. Levenson, \$1; O. L. Harvey, 25c; Alex Y. Scott, \$1; H. J. G., \$1; Mrs. H. M. Lyndall, 25c; Maurice Scheibel, \$1; Ed. Hayes, \$1; Dr. E. B. F., Sr., \$2; F. Bellin, 65c; Miss G. M. A., \$2; H. Bool, \$5; Dr. B. M. Jackson, 50c; Sam Kristal, 20c; S. Hammersmark, \$2; Sadie A. Magoon, 25c; S. B. Cowles, 25c; Mrs. M. C. Shay, 12c; L. K. Irvine, 50c; Wm. Addi, \$1; C. Hardon, \$5.

In this list are included the names of those who send money or stamps to pay for LUCIFER or its pamphlets to be sent to friends who are not now subscribers; also the names of those who contribute to the fund for legal defense in the courts, and to keep LUCIFER's flag aloft while prosecuted for alleged "obscenity." If any names have been omitted that should have been included in this list, or, if included, incorrectly credited, the error will be gladly corrected when our attention is called thereto.

Some have sent money direct to the treasurer of the Free Speech League, Dr. E. B. Foote, Jr., 120 Lexington avenue, New York, from whom we have not yet had a full report. Others have sent a few stamps, five or ten cents at a time, of which no account is taken in these public credits.

LOCAL LECTURES AND MEETINGS.

The Chicago Society of Anthropology holds regular meetings Sunday afternoons in Corinthian Hall, seventeenth floor Masonic building. Meetings open at 2:30. All invited.

Chicago Social Science Club meets every Sunday at 8 o'clock p. m. in Hall 913, Masonic Building. Sunday, October 29, the meeting will be addressed by Huldah Potter Loomis, on the Training of Children.

Meetings of the Spencer-Whitman Center, 2238 Calumet avenue, are held Mondays and Thursdays of each week. Lectures begin at 8 p. m. Discussions follow the lecture. All invited to participate.

CAUSE OF THE POSTAL DEFICIT.

[Reproduced from No. 1050, held up by the postal officials.]

Henry A. Castle, formerly auditor for the postoffice department, writes in a recent number of Harper's Weekly concerning the deficit in that department. Certainly he knows whereof he speaks when he says:

"In the United States last year the enormous sum of \$46,000,000 was paid the railroads for transportation of the mails, of which sum \$5,000,000 represented that inexcusable and scandalous graft, the rent of mail cars, under which item more is paid annually for the bare use of the cars than the cars cost in the first place."

Calculation according to official figures moves the Detroit Journal to remark:

"With this graft eliminated the treasury statement this year would show, instead of a deficit of \$28,000,000, a surplus of \$12,000,000 or \$13,000,000, even admitting that exorbitant express rates were paid on mail matter."—Star, San Francisco, Cal.

VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

JOHN A. HAGSTROM, Illinois.—I was glad indeed to get LUCIFER again. Comment on action of postal authorities is needless. Such action is more than absurd. The cause must grow through such persecution.

A. THOMAS, Detroit, Mich.—Count on 25 cents a month toward extra expenses brought about by the "postal inquisition." Hope you will succeed in your struggle for truth. As soon as I am in better shape financially I will help more substantially.

S. B. COWLES, Sand Lake, Mich.—I like the book, "Thoughts of a Fool." It is no more radical than is the truth. Our immoral capitalist government is fast making opponents. But it has yet too many willing supporters. Inclosed is a dollar on subscription to LUCIFER.

MRS. V. D. H.-V., Denver, Colo.—I very emphatically agree with Mr. Kerr, in 1049, on the attitude of foreigners in regard to liberty of the press, etc., and think that it is the true American, if we can use the term, who is most derelict in appreciation of perfect freedom of mind and body.

MORRIS SCHEIBEL, Chicago.—I want to receive LUCIFER as long as it is published. The greatest evil in this world is ignorance, and especially sexual ignorance. When I look into the lives of my friends and acquaintances I can see that it is the great obstacle which keeps them from developing into more perfect manhood and womanhood. Inclosed find \$1 to aid in the circulation of LUCIFER.

C. HARDON, Contoocook, N. H.—I enclose a small contribution (\$5) to use for what you need it most. I reckon there is a wave of indignation on its way from the people of this country not only against this postal censorship, but several other outrages on their rights. I hope you may be saved from the penitentiary and the country from the lasting disgrace of putting you there.

NANCY MCKAY GORDON, Louisville, Ky.—Of course it is useless for me to say it, but I think these "hold-ups" amount to nothing more than small persecutions—too small, it seems to me, for the United States postal laws to trifle with, and also that a *mighty* government, such as the United States claims to be, should get into a larger business than that of small persecutions of individuals who are trying to live rightly and well.

D. F. HANNEGAN, St. Louis, Mo.—To suffer for the cause of free speech is glorious. The United States is suffering from a moral disease generated by two pestilential microbes—Prudery and Pruriency. The absurdity of supposing that vice in America can be destroyed by suppressing free and honest discussion is worthy of a congenital idiot. I hope you will publish my contribution. Meantime, courage! Be strong in the cause of right.

T. J. BOWLES, M. D., Muncie, Ind.—It would afford me infinite pleasure if I had the power to lift from your weary shoulders the heavy burdens that you are compelled to carry, imposed by wicked men and vicious institutions, and I hope that every subscriber for LUCIFER will contribute something to enable you to continue your fight for freedom of discussion. The friends of humanity are contending against fearful odds, and it will require a long and desperate struggle to subdue the assassins of liberty and reanchor the Republic to the Declaration of Independence. But we are making progress and I am sustained by the hope that the bandits who now control the land and the pirates who control our commercial seas will finally be exterminated.

GLADYS VERA LAMB, Dryden, Mich.—Sympathy, however acceptable, will not keep LUCIFER, its editor and this movement alive, hence I have postponed "condolences" until I could add along with it some of the "needful," however small the sum may be. Wish I could help you in your fight against an indecent, overbearing postal department. In their ignorance men enslave one another and themselves,

therefore let us have light. It dazzles the eyes of those in darkness, but they get used to it eventually. Many of your co-workers are women, perhaps a majority. Would that all women had "gall enough to make oppression bitter," and were not "pigeon-livered." Let us keep on working while we live for the complete emancipation of mankind.

W. M., Kansas City, Mo.—I needn't use words to assure you of my continued sympathy and good wishes. I have learned lately of several cases of married infelicity which go to prove the frailness of present systems. In talking with a business man, a professed liberal, he said, "I believe in radicalism, but not such radicalism as advocated by Harman." "Why," he continued, "Harman would have us live like beasts and forever destroy the sanctity of home life. Now I believe in woman's freedom and the purity of motherhood, etc., etc." I told him he didn't believe in the two any stronger than does Moses Harman; that the principles LUCIFER advocates are the very ones of freedom and purity. So you see that there is still need of LUCIFER's work because there are so many yet ignorant of its mission.

O. B., New York.—Your letter and circulars received. Many thanks. Have not, unfortunately for me, been a subscriber to LUCIFER heretofore. Am only just entering on life, and your paper, which I bought at lectures and meetings from time to time, has been a god-send to me. I was brought up in the usual way, i. e., entirely ignorant of the truth concerning sex matters. Now when I am able to search for the truth myself the all-knowing "guardians" of the weak and young must interfere. The stand the United States government has taken in this damnable outrage is a dangerous one, and if the people of this country do not wake up soon they will be confronted by dangers far more difficult to overcome than the present one. Would that I could aid you financially in your fight for truth and liberty, but what little I can do I will. Your battle is my battle.

AGNES BENHAM, Grenfell street, Adelaide, South Australia.—I received to-day a welcome letter from your [L. H.'s] father—just a few lines. He speaks of want of energy. He has had trouble enough to wear out many far younger and stronger men! I do hope that somehow he will escape the most undeserved fate that hangs over him now. Please send me one dozen more LUCIFERS, No. 1044. I will distribute them well and wisely or you can send more if you have them. Don't you think that it would be well to announce that all sales of "Perfect Humanhood" by yourselves for some time to come will be for the cause (LUCIFER's defense). It might induce sales, which I should be glad to furnish for your sakes, say rather for our sakes! The inclosed ten shillings is to pay for LUCIFER to be sent one year to enclosed address, and for a bas relief medallion of Moses Harman.

SAMUEL T. HAMMERSMARCK.—While away on my last trip I reread one book that should have been included in your list of "Pioneers of Sex Reform" and that is Geo. Bernard Shaw's "Plays Pleasant and Unpleasant." * * * It fairly makes my blood boil to think that the postal authorities should have such despotic rule over the newspapers of our country, and I for one am so thoroughly in earnest that I offer my protest in the form of a year's renewal of my subscription to LUCIFER and \$2 to help wherever necessary. Rather than be without this paper I would walk up to 500 Fulton street each week to get it. * * * I do not think the friends of freedom fully realize the importance of the fight you are making or they would rally to your assistance more enthusiastically, not only with words of encouragement, but with that all-important necessary evil—money. * * * I hope to be able to give you one of the Sunday nights in November before the Social Science League with a full house of representative radicals.

WM. H. BRESE, Talent, Ore.—Enclosed find \$1, which apply to expenses in your present fight for keeping out of the clutches of the postal inquisition. Would it not be well to quit harping on the "Right to be born well" and change it to "Right to be married well?" Physical materialism and materialistic theology have promulgated theories of sex, love and marriage which tend to make of the union of men and women only acts of nutrition and reproduction. The effort of LUCIFER for women's equality and freedom in all relations meets my hearty approval. Its puny efforts to throw discredit on legal marriage I do not indorse. I admit there is plenty to improve in our present legal marriage code, still it is the best the

race has so far developed, and as soon as the forces for religious, social and economic reforms become conscious this will be attained. I wish to say that the root of all matrimonial unhappiness lies outside and prior to legal marriage. The man and woman married by natural laws will not condemn the legal code; it is only those whom nature divorces who will rebel against the legal code. Whenever we teach and raise the ideal of marriage to nature's standard, two human beings attuned physically, mentally and spiritually on the same key of vibration, we have the perfect marriage, and in such the "Right to be born well" is safeguarded. Hoping you will come out all right in your present trial.

HENRY BOOL, Ithaca, N. Y.—I send you herewith \$5. I am so disgusted with this persecution I can hardly keep within bounds. Inclosed is copy of letter which I have sent to President Roosevelt. With the best of wishes for your welfare, I am, yours truly.

[Here follows copy of letter to which reference is made.]

To His Excellency, the Hon. Theodore Roosevelt, President of the United States:

As a staid man of the world who has known life in two hemispheres I have been and am astonished, pained and cast down at the persecution of Moses Harman, publisher of LUCIFER, Chicago, by the postal officials. I do not know of a man in all the world that I honor more for the work he has done and is trying to do than this same Harman. He is the soul of honor, honesty and clean manhood. He is now in the sere and yellow leaf of life. I hope and pray that High Heaven will influence you, Mr. President, to look into his case and boost the pendulum of intolerance and hate in the direction of liberty of press, thought and speech as nobody else may or can. I as in duty bound will ever pray, etc.

Yours for Righteousness, Justice and Love. HENRY BOOL.

[Of Mr. Bool the "Weekly Ithacan" has this to say: "Just completing a job for Henry Bool calls to mind that this erstwhile mechanic, merchant, manufacturer, florist, farmer and dairyman, now retired, finds pleasurable pastime in circulating sociologic and hygienic literature. During the past four years he has broadcasted upwards of 40,000 pieces of radical reading, getting requests for same from all over the United States, Canada, Great Britain and Australia. His heart and hand are not yet atrophied, hence it is, with him, ask and ye shall receive."]

[Reproduced from No. 1060, held up by the postal officials.]

W. C. NATION, Levin, New Zealand.—I am sorry to see you in the hands of the Philistines. Be of good courage. Every reformer gets "more kicks than he pence," but your persecutors are just advertising LUCIFER and its teachings the world over, and the public are reading and thinking. I am wondering whether you are "in durance vile." Ah, well,

"Stone walls do not a prison make,
Nor iron bars a cage."

You must sing like a canary and laugh at the law, because "the law is a base," and has imprisoned and tortured and burnt some of the world's greatest heroes. The same tendency exists to-day, and among those who, while they persecute you, are sadly deficient in morality.

"The craven rook, the pert jackdaw,
Though neither birds of moral kind,
Yet serve, if hanged or stuffed with straw,
To show us which way blows the wind."

These people, according to Pope, have their purpose. They serve to show us which way the wind of popular opinion blows. Popular opinion strewed garments in the way for the Great Teacher to walk over. Popular opinion afterwards crucified him. In these days popular opinion counts for little. We want men who can defy it, and dare to do right, and if need be suffer for it. You must not send anything through the mails that savors of immorality, unless it is in a bound volume with gilt edges and a gold cross on the first cover. What would they say if you published the little stories about Abraham and Hagar, Lot and his daughters, Jacob and Bilhah, Dinah's defilement, Judah, Onan and Tamar, Absalom and his father's concubines? But there—you mustn't! Enclosed are four shillings and six pence, payment for pamphlets.

A MOTHER, Illinois.—I received the booklet, "Right to Be Born Well." It is what the world needs, God knows, but it will be a long time before the great majority will accept its teachings. This is the greatest need to-day of the whole world. God bless you for ever starting the grand work. I cannot find words to utter the indignation I feel when thinking of the treatment you are receiving, but we will help you. I received LUCIFER yesterday. Went by myself and read and reread every word of it. Am sending your 50 cents on subscription and 50 cents for you, and will take it as long as printed, but am so unfortunate as to be poor and sixty-five years old, and only have a little home and what I can earn. As I refuse to be the tool of any man I am not considered worthy of support, but God and a few good men will help us poor women. I am going to drop two magazines in order to spare this dollar, but I'd rather have LUCIFER's teaching on this vital subject than all the books that's published. I don't dare to show your writings here, for there

is no one that wants to learn. You may use anything I write if you wish.

J. WARNER MILLS, Denver, Col.—I am sincerely sorry to know that you have again been made the victim of federal tyranny on account of your publication of LUCIFER. Mr. Post's able presentation of the matter in the "Public" makes it clear that you are such a victim, and that the tyranny bodes no good for the future. Saving his personal strictures, I join heartily in all he says. I trust your attorneys will be able to secure a new trial. I enclose you check for \$5, which may be of some service to you in your present trouble.

Hoping all may yet turn out well for you and expressing my deep sympathy in your present distress, and congratulating you withal on your manly and heroic stand for freedom and right, I remain, yours sincerely.

OSCAR ROTTER, New York City.—I wish to express my sincerest sympathy with the venerable editor in his new persecution by the government of this so-called republic, the United States of America. I hope he will succeed in his attempt to defend the rights and liberties guaranteed by the constitution against its official violators and assailants. The money enclosed is intended as a contribution to the defense fund in the warfare against the Russification policy of the national government and for the renewal of my subscription to LUCIFER for another year.

S. B. COWLES, Sand Lake, Mich.—The inclosed dollar is for three copies of "The Right to Be Born Well," cloth bound. I fully agree with Carl Nold in what he said in No. 1048 concerning this work. I feel greatly encouraged in seeing honest Socialists and revolutionists uniting in the "Industrial Workers of the World." "Our Advancing Postal Censorship," by Louis F. Post, is a grand production. Be of good cheer under your persecution for the sake of truth and righteousness.

S. A. B., Little Crab, Tenn.—I should like to subscribe for LUCIFER, but I can't at present for I have been put out of business because of my Freethought ideas. I have only one copy of LUCIFER, but I like it very much. The world needs more papers like yours. I should like to have you send sample copies to the inclosed list of names. They are all those of free thinkers who, I feel sure, will be interested in LUCIFER. May you have the greatest success.

A. A. COWLES, Cleveland, O.—Enclosed find \$1 to apply on subscription. If you have some cards like the one I send, or any other good propaganda leaflets, advertising LUCIFER, you may send me as many as you like. I shall soon take a trip through several states and may be able to use them in a way that will aid you and the cause you stand for. As I shall travel on a wheel I cannot carry much, or I should distribute LUCIFER over the whole distance.

H. W. BOOZER, Grand Rapids, Mich.—"The Right to Be Born Well" is received. It is a magnificent production—a most fitting companion to the others. I have enclosed circulars in copies of LUCIFER to physicians of this city and hope you may hear from some of them. LUCIFER must live. It is the liberator from woman's slavery. I have its cause ever in mind, and grieve I cannot do more for it.

MRS. BERTHA MOORE, Portland, Ore.—I have read the booklet, "Right to Be Born Well," with heartfelt interest and pleasure. It is excellent. It is beautiful. It is rich in truth quietly and calmly spoken. It is clear as the cloudless sky and no more obscene. Love, intelligence and reason cannot do otherwise than commend it. Only hatred, ignorance and prejudice will condemn it.

M. L. STUDEBAKER, Highspire, Pa.—I think Mr. Post owes the foreigner in the U. S. A. an apology; according to Mr. Kerr, in an article in a recent LUCIFER the Americans seem to be the greatest enemies of liberty. Please send me copies of back numbers of LUCIFER. There are a few intelligent fellows here, and I want to give samples to them.

E. VAN BUSKIRK, Galveston, Ind.—Inclosed find \$5 which I promised some time ago to aid in LUCIFER's defense. I hope that through you Comstockism will be overthrown. The Comstock law is the most dastardly legislation enacted by any "civilized" nation on earth.

ROBERT D. LEWIN, Secretary Brotherhood of the Daily Life, St. Louis, Mo.—Enclosed you will find \$2 for two subscriptions—papers to be addressed to the Exposition Building, St. Louis. These subscriptions are to aid you in your fight for a free press.

A. C. SCHINDLER, San Francisco, Cal.—Enclosed find \$2, which please apply where it is most needed. I must say I admire your courage.

R. PETERSON, Paris, Tex.—Enclosed find \$10 to be used against postal despotism, as you see fit.

Bible, Beer and Socialism, by S. J. Brownson, M. D., Fayetteville, Ark. 10c. The best solution of the temperance problem yet produced. Learned, logical and conclusive. Address the author.

REPLY TO LADY FLORENCE DIXIE.

My Gentle Sister: Quoting your words to the President of the United States of America, I beg leave to say: "Here is your opportunity."

The fruit of a man-made civilization, far less just to your sex than the barbaric age preceding it, sees fit to proclaim to the listening world, as an ethical tenet, the ancient first principle of said "civilization," the gauging of feminine values by feminine productivity in the interests of war, the curse of all times.

Take you now a scientific step; without delay, make a motion—in presence of us all, we are all in attendance—make a motion that there be without delay arranged a scientific text-book of morals minus religion, to be placed in the hands of all young couples at the altar of wedlock, whereby both contracting parties may be wisely instructed on vital matters pertaining to the welfare of the race, now in act of suicide.

Make the motion; we will all second it, and at once begin a course of reading to be designated by yourself and the president, which, from its scientific nature, shall make of us all worthy co-operating critics and reviewers of the work that you and the president shall be pleased to submit as a suggestive outline for said catechism of morals.

We need only a general insight into such simplified science as is presented by Allan Benson, Moses Harman and Walter Thomas Mills; since the criticism on our part, and on the part of the framers of the catechism, the appearance of pedantry or dictatorial egotism (both of which are active factors in the present day rejection by the youth of religious teachings touching these matters).

More than introduction into Washington society, do our boys and girls need exact scientific teaching on the all-important subject of prenatal influences on the foetus, bearer of the twin souls of the lovers, when, in accordance to the orders from the president, they begin the rearing of future generations.

Also they need definite instructions on the vital subject of child-origin, transmission of spirit, and that long neglected and fruitful source of race deterioration—unnatural degeneration of sex-energy—for placement in hands of their children when they attain to the questioning age.

Another thing demanding immediate attention in this matter of character-teaching on a foundation of faith in fables, which, owing to the larger growth of reason in the youthful generations, makes impossible reverence of the sacred relation, since it is taught in the Bible alone.

Our president has, without doubt, seen these grave needs, and it is to his credit that he has seen fit to divert the attention from worldly pursuits to those of a spiritual nature. You will do the future generations an inestimable good if you take advantage of this your opportunity and take the next step in the movement inaugurated by the president.

I ask this as a personal favor. I ask it in the name of my only daughter. I am forbidden to teach her morals minus religion. I see no religion minus superstition. I am under the law. At death of the child's father a guardian was appointed. I am a mother. As such I feel the grave responsibility of a true mother. I want to teach my child the truth. I do not want to poison my child's mind, for mind rules matter, and therefore I consider mental poison a factor in racial suicide too horrible to consider for a moment.

Will you come to my rescue, the rescue of my child? Lady Florence, I pray you to make the motion.

HELEN BARTON HOWARD PHILBRICK.

THE POLICY OF THE POSTOFFICE DEPARTMENT.

[Reproduced from No. 1050, held up by the postal officials.]

No, Assistant Attorney General Goodwin did not, technically, make a "ruling" that all discussion of sex questions is unmailable because obscene. What you quote from him was said to Dr. Pfeiffer, of the Free Speech League. But all his rulings in the Harman cases, including his condemnation, this time in the form of an official letter to First Assistant Postmaster General Hitchcock, of the Stockham matter in *LUCIFER*, are in exact harmony with what he said in conversation with Dr. Pfeiffer. And Mr. Hull, superintendent of second-class mails in the Chicago postoffice, informed Mr. Harman that he was only executing the decision of his Washington superiors in stopping all papers containing discussions of the relations of the sexes. So Mr. Goodwin, when he denies that he has made a "ruling" condemning all discussion of sex questions except in the private conversations of physicians with patients, takes the customary advantage of a mere technicality. What he has banned, as it appeared in *LUCIFER*, including the ex-

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cerpts from the *Woman's Journal*, proves absolutely that his declaration in his conversation with Dr. Pfeiffer represented the settled policy of the postal department in so far as he formulates that policy.—Edwin C. Walker, Chairman Executive Committee, Free Speech League, in the *Truth Seeker*, New York.

"RIGHT TO BE BORN WELL" was sent to its subscribers several weeks ago—that is, to the greater part of them, but it is quite possible that, harassed as we have been, some names have been overlooked. We shall be very glad to correct all errors as soon as the mistake, or omission, is brought to our notice.

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